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EVENING THOUGHTS.

BY MRS. W. H. A. SIMMONS.

SEE YON GLORIOUS ORB OF DAY
SLOWLY SINKING DOWN THE WEST,
LIKE A MONARCH IN HIS PRIDE,
DROPPING ON HIS COUCH TO REST,
AS THE NOISE AND TUMULT CEASE,
AND THE DAY DIES OUT IN PEACE.

THERE A MASS OF DRIFTING CLOUDS,
BED AND PURPLE, FLICKED WITH GOLD;
NOW THEY VANISH INTO AIR.
AND THE SKY GROWS PALE AND GOLD,
WHITE A DARKNESS, DENSE AND CHILL,
SOON DESCENDS OVER YALE AND HILL.

HARK! I HEAR A MOURNFUL CRY,
SAD AND PLAINLY; WITH A THRELL
NOW I LISTEN; WELL I KNOW
'TIS THE LOVELY WHOOPOOPILL;
MOURNFULLY IT SIGHES AGAIN;
LIKE A WAILING SOUL IN PAIN.

LUNA'S RAYS SOON BRILLIANTLY GLEAM
O'er the landscape, fair and wide,
While the shadows, weird and dark,
Stretch away on either side,
And the sable robe of even
Is begemm'd with stars of heaven.

IS THE CHURCH-YARD'S QUIETUE,
LYING LOW FROM MORTAL VIEW,
ARE THE FRIENDS OF HAPPIER DAYS,
LOVING ONES, SO GOOD AND TRUE,
AND BENEATH THE PALE MOONLIGHT;
MARBLE GLAUM, SO COLD AND WHITE.

SOLEMNLY FROM OUT THE TOWER
OF THE OLD CHURCH, CLEAR AND DARK,
TOLLS THE BELL, AS ONCE IT IOLLED
REQUIEM, SO LONG AGO.
FOR THE LOVED WHOSE REST IS DEEP
UNDER ITS SHADOW WHERE THEY SLEEP.

CHILDHOOD'S YESTERNS SEEMED FAW AND SWEET;
LATER ONES HAVE BROUGHT THEIR PAIN;
BUT TO-NIGHT THOSE SOLEMN NOTES
BRING THE OLD TIMES BACK AGAIN;
TEARS WILL FALL, HEART SWELL WITH SIGH,
BURSTING FORTH FROM LIPS AND EYES.

FAR BEYOND THE SUNSET CLOUDS
LIES THE CITY OF OUR GOD;
AND THOSE STREETS OF SHINING GOLD
LONG AGO OUR LOVED HAVE TROD.
LIST! I HEAR THE ANGEL CHOR
SINGING, "MORTAL, COME UP HIGHER!"

SPACE...WHAT IS IT?

BY REV. F. H. NEWHALL, D. D.

TIME, AS SHOWN IN A PREVIOUS ARTICLE, IS MAN'S SENSE OF SEQUEENCE, AS HE WATCHES THE TRAIN OF HIS THOUGHTS. THIS SENSE OF SEQUEENCE IN THOUGHT IS AWAKENED BY SOME OBSERVED SEQUEENCE IN THE EXTERNAL WORLD; THAT IS, BY SOME SPACE SEQUEENCE, SUCH AS THE MOVEMENT OF THE CLOCK-HANDS OR OF THE HEAVENLY BODIES. SPACE IS THE SENSE OF THIS EXTERNAL SEQUEENCE WHICH AWAKENS IN US THE SENSE OF TIME.

BOTH TIME AND SPACE, THEN, ARE DIFFERENT FORMS OF MAN'S SENSE OF SEQUEENCE, THE FIRST AS DIRECTED TO INTERNAL, AND THE SECOND AS DIRECTED TO EXTERNAL, THINGS. BUT SPACE ITSELF IS NOT A THING EXTERNAL TO MAN; IT IS WHOLLY IN THE MIND, BEING SIMPLY THE MIND'S MODE OF PERCEIVING EXTERNAL THINGS. WE ARE OBLIGED TO PERCEIVE THE THINGS AROUND US ONE AT A TIME, TO TAKE IN THE WORLD BIT BY BIT, SUCCESSIVELY. WE CANNOT TAKE THE WORLD IN AT ONE SWEEP OF PERCEPTION, AS THE EAGLE ON THE CLIFF TAKES IN AT ONCE, WITH HIS EYE, A VAST CIRCLE OF THE "WRINKLED SEA" THAT "BENEATH HIM CRAWLS." THIS SUCCESSIVENESS IN OUR PERCEPTION OF THE WORLD WITHOUT US, NECESSITATED BY A LIMITATION OF THE MIND, GIVES US THE IDEA OF SPACE. IT IS, THEN, IN NO SENSE A THING WITHOUT US; IT IS, TO USE THE LANGUAGE OF PHILOSOPHY, NOT AN OBJECTIVE ENTITY, BUT IS PURELY SUBJECTIVE.

SPACE A FORM OF THOUGHT.

SPACE, THEN, IS THE FORM OR MOULD IN WHICH OUR PERCEPTIONS ARE SHAPED; IT IS THE CHANNEL, FURNISHED BY THE MIND, IN WHICH THE VERY STREAM OF PERCEPTION FLOWS. AS TIME IS A UNIVERSAL AND NECESSARY FORM OF CONSCIOUSNESS, SO SPACE IS A UNIVERSAL AND NECESSARY FORM OF PERCEPTION. AS THE UNREAL HORIZON IS THE FRAME OF THE LANDSCAPE, FORMING AND SHAPING IT, SO UNREAL IS THE FRAME OF OUR INTELLECTUAL LANDSCAPE;

and as the unreal firmament is the limit of sight, unreal space is the limit of perception. All that we know about matter is what we call its attributes, or qualities, as they meet our senses, such as form, color, weight, sound, etc., and these attributes we cannot conceive of at all except as in space; but we have no right to infer that other intelligences are thus limited in power. Man's weakness is not the gauge of the universe. It may could in any way rise above this limitation of his understanding, he might then have these same perceptions unclouded by space.

WHAT IS CALLED "CREATION BY SECOND CAUSES" IS OPEN TO THE SAME LOGICAL OBJECTION AS EVOLUTION. IT PUTS THE WORLD ON THE TORTOISE, AND THEN PUTS THE TORTOISE ON HIMSELF. SECOND CAUSES ARE SIMPLY NATURAL PROCESSES, AND NATURAL PROCESSES CANNOT HAVE THEIR ORIGIN IN NATURAL PROCESSES. THE VERY PHRASE "SECOND CAUSES" IS A WHOLLY MISLEADING PHRASE, A MISNOMER, FOR SECOND CAUSES ARE SIMPLY UNIFORM AND REGULAR SUCCESSIONS OF PHENOMENA. THERE IS ONLY ONE CAUSE IN NATURE. SCIENCE WILL KNOW HER PLACE WHEN SHE STOPS BABBLING ABOUT CAUSATION AND CONFUSES HER ATTENTION TO OBSERVING AND RECORDING FACTS. ATTRACTION, ELECTRICITY, POLARITY, ETC., ARE USEFUL AND CONVENIENT CONCEPTIONS FOR TAKING UP FACTS INTO PACKAGES; BUT IT SHOULD ALWAYS BE CAREFULLY BORN IN MIND THAT THERE IS NO PROOF THAT THEY HAVE ANY OBJECTIVE REALITY WHATSOEVER.

FEATHERS FROM A RESTING WING.

SOUTHERN CORRESPONDENCE.

II.

THIRTY MILES BELOW AUGUSTA LIES WAYNESBORO', THE SEAT OF ONE OF OUR OLDEST SCHOOLS. BROTHER C. W. McMAHON, OF PLYMOUTH, HAS HAD CHARGE OF IT FOR SEVERAL YEARS. HE IS GETTING OUT OF THE SLAB CHURCH IN WHICH IT HAS BEEN "RUN" INTO A HANDSOME TWO-STORY STRUCTURE, THIRTY BY SIXTY, BEAUTIFULLY SITUATED ON A RISING SLOPE AMONG HEAVY PINES AND COTTON TREES, CLOSE TO THE RAILROAD. IF YOU GO TO SAVANNAH BY WAY OF AUGUSTA, YOU WILL SEE THE NOTICEABLE TOUCHES AS YOU LEAVE THE DEPOT AT WAYNESBORO'. THUS ARE WE PLANTING OUR WORK IN CHURCHES AND SCHOOLS OVER THIS FAIR IF AFFLUENT LAND.

IT WAS FOUR THE NEXT MORNING WHEN WE SAW DR. COOKE AT THE DEPOT AT ORANGEBURG. HITHERTO ENTERING SOUTH CAROLINA WE HAD BEEN CONSCIOUS OF GREAT ENLARGEMENT. WE HAD FEELT A SENSE OF FREEDOM WHICH THIS FREST OF OUR STATES HAD FOR TEN YEARS EXHIBITED. IT WAS A DEEP, JUNG-FILLING BREATH WE HAD BEEN ACCUSTOMED TO DRAW WHEN WE CROSSED INTO THIS STATE — THE BREATH OF LIBERTY. HERE, AT LAST, MAN TO MAN HAD BECOME FREE. ALL WERE FREE, ALL EQUAL, AND ALMOST ALL FRATERNAL.

AS (TO USE OUR PREVIOUS ILLUSTRATIONS AGAIN) THE MATHEMATICIAN, IN ORDER TO TEACH HIS PUPIL THE NATURE OF THE CIRCLE, MIGHT LEAD HIM BY INCONCEIVABLY SHORT STEPS AROUND AN INFINITE-SIDED POLYGON, SO, IN THE BIBLE, THE REVEALING SPIRIT LEADS THE DEVOUT DISCIPLE BY SHORT STEPS OF TIME AROUND A LITTLE ARC OF THE ETERNAL CIRCLE WHEREIN THE CREATOR ACTS FROM EVERLASTING TO EVERLASTING. AS THE TEACHER MAKES THE PUPIL FEEL THE CEASELESS AND STEADY FORCE OF GRAVITATION BY INFINITE LITTLE IMPULSES, SO THE EXTERNAL PRESSURE OF OMNIPOTENCE IS BROUGHT UPON THE BELIEVING SOUL BY TENDER TOUCHES AS FROM THE HAND OF A HUMAN FATHER.

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IT WAS FIFTEEN THE NEXT MORNING WHEN WE SAW DR. COOKE AT THE DEPOT AT ORANGE

LOVE.
Love bids me welcome: yet my soul drew back,
Guilt of dust and sinne.
But quick-ey'd Love, observing me grow slack
From my first entrance in,
Drew near to me, sweetly questioning,
If I lack'd anything.

A guest, I answer'd, worthy to be here:
Love said, you shall be he.
I the unkinde, ungrateful? Ah, my deare,
I cannot look on thee.
Love took my hand, and smiling did reply,
Who made the eyes but I?

Truth, Lord, but I have mar'd them; let my shame
Go where it doth deserve.
And know you not, says Love, who bore the blame?
My deare, then will serve,
You must sit down, says Love, and taste my meat;
So I did sit and eat.

George Herbert.

A MODEL LOCAL PREACHER.

BY REV. T. A. GOODWIN.

For obvious reasons I shall not give the name of this model local preacher, but the following sketch is from real life, and probably some may be able to see the man in the sketch, for he was, in his prime, a man of note.

His conversion was marked and powerful, a surprise to himself as well as to his friends, if, indeed, he could be said to have had any friends; for he had become one of the most abandoned of wretches, absolutely shunned by his neighbors and acquaintances. It is difficult to imagine a more pitiable character than he was. He had not only become worthless as to his family, but he had become a terror to the neighborhood; so that on more than one occasion his neighbors had had him arrested for violence and confined that there might be safety from his dangerous ravings; for in his worst moods, he raved like one possessed.

Very soon after this great change, and with little or no preparation for the work, he made application to join the traveling connection. At that time it was not deemed necessary to go through college, and then to graduate at a theological school, before undertaking the work of the ministry. Most, if not all, of the most effective workers of that day, both in the traveling and local ranks, had had but little preparatory training for their calling; and it is due to their memory to say, that few have ever been more successful in calling sinners to repentance than they were.

It is reasonable to suppose that in his wish to belong to the traveling connection he was moved chiefly by a desire to do good, and was probably laboring under the mistaken notion, at one time very prevalent, and even yet entertained in some quarters, that that was the only medium through which first-class talent and first-class zeal could find first-class development; but he was human, and, though converted, it is no disparagement to presume that he took other things into the account. First, the traveling ministry of that day, as it is to-day, had some provisions made for their support — not as complete as now, it is true, but still it was better than to preach for nothing and find yourself, as local preachers have to do. Secondly, there was much in the social recognition which the relation gave. A traveling preacher with half the talent and half the zeal, outranks his local brother in that intangible yet highly valued thing called public esteem; and it is just to say, that in the history of the Church many a man has passed above mediocrity in the traveling ranks who would have been quite unknown as a local preacher, if, indeed, from sheer want of grit they had not thrown up their license and quit preaching entirely. There is much more in this sympathy than some suppose. It has boosted many a man into temporary, if not permanent, greatness, who would have passed life in obscurity, as local preachers. There is something exceedingly lonely and unsupporting in the thankless and unrequited labors of a local preacher, from which any young man may well shrink, especially when often reminded that at best his is an inferior rank.

However, whatever his motives, he made application for admission; and those who were present on the occasion reported that he was very unfortunate in his application, as if his very existence and Christian life were at stake. But he was not admitted, and he was not even favored with a statement of the reason of his rejection. It is not material to our story to tell how he received this rejection. It would be strange if he did not feel sadly disappointed. A momentary murmur may have escaped his lips as he saw the more favored ones go forth to their work with all the adventitious surroundings of the traveling ministry, while he, as zealous as any of them, as grateful as many of them, must give up preaching entirely or labor in the obscure and thankless character of a local preacher. Whatever else he did or did not do, he did not sit down, and pout, and grow sour, and censorious, as some local preachers have done under like circumstances, and resolve to go to the devil, or invite the devil to return to him. Not he. When that Conference adjourned, while the traveling ministers with Christ as their leader went westward and crossed the sea of Tiberias and were received gladly by a vast congregation that were waiting for them on the western shore, he bent his steps homeward, sad yet happy, and began to preach as a local preacher in Decapolis; and we heard

wonderful revival followed. "All the people did marvel." His own family was converted, and his neighbors were converted, and it is very doubtful whether even Peter or John could have done as well as this rejected local preacher. He was a real Moody in all the regions of Gadara.

The history of this model local preacher suggests a few lessons on the local preacher question: First, it rebuked the High-Churchism that is found in certain quarters, that if a man is called to preach he is called to the traveling ministry. Some people look upon local preachers as obstructors upon the ministerial calling. Christ Himself licensed this man as a local preacher, and he was as truly called of God as was Paul or Peter. But he had a harder work to do than either of them. It is a great deal harder to be an effective local preacher, right at home, among kindred and acquaintances, and among the men with whom you have difficult and often perplexing business engagements, than it is to preach, and travel to a new field after a short time; to say nothing about the difference between supporting yourself and family and having somebody else do the supporting for you.

Secondly, it teaches that a faithful local preacher can be useful as such. He may not have the sympathy, or the moral, or the material support which makes the life of a traveling preacher one of wonderful compensation, if not of positive enjoyment, yet he may be useful, and as useful as any of them. In the great engine which propels the steamship, the polished piston or the ponderous fly-wheel, though first to attract attention, is no more useful than a tiny bolt that never moves at all, and whose existence is hardly known even to the skillful engineer; only the builder knows where it is and how important it is.

Thirdly, it teaches that the local preacher should abide in his calling, and be contented and happy and do his best. It is a shameful perversion of Paul's exhortation to "covet earnestly the best gifts," that even preachers sometimes read it "covet earnestly the best places" — meaning the most honorable and noticeable places, not to mention the best paying places. It is just as good to be a bolt as to be a fly-wheel, but being a bolt is a good bolt, and help hold the fly-wheel in its place.

GREAT REVIVAL ON EAST WINDSOR CIRCUIT, CONN., IN 1829.

BY REV. R. W. ALLEN.

The East Windsor circuit embraced at this time the towns of East Windsor, Enfield, Somers, and a part of Ellington; the eastern part, called "Square Pond," belonged to the Tolland circuit. There were preaching appointments in all of these towns, but at the commencement of the year, there was no Methodist house of worship on the circuit. The oldest society was at Warehouse Point, East Windsor, where there had been occasional preaching since 1822, and in 1822 it became a regular Sabbath appointment.

The preachers on the circuit were George Sutherland and Edmund M. Beebe, both deeply devoted to their work, but as unlike each other in their constitutional peculiarities as could well be conceived. Brother Sutherland was young, just married, vigorous, strong, ready for any contest with the enemy. What a voice he had! How it would ring or over his audiences, often with powerful, startling effect! On one calm summer evening, preaching in what is now known as Windsor Locks, opposite Warehouse Point, he was heard about three miles distant, and the word was attended with great power. He is still a member of the New England Conference, enjoying good health in his old age. Bro. Beebe enjoyed feeble health, was naturally calm, quiet, but true and faithful in his Master's work. This was the first year of his itinerant life. His preaching was clear, impressive, and always commanded the respect and attention of his hearers. After sixteen years in the ministry he died in great peace, March 19, 1845.

There was some religious interest on the circuit from nearly the commencement of the year. A camp-meeting was held in Somers, commencing about the middle of August, and it was a meeting of extraordinary religious interest and power. Fifty souls were reported converted, and a spiritual awakening spread through all that section of country. Several events transpired at this meeting of more than ordinary interest. Dr. Wilbur Fisk, then principal of Wilbraham Academy, preached on Thursday (I think that was the day) from Phil. iii, 19, 20: "For many walk," etc. Among those he classed as "enemies of the cross of Christ," were the Universalists. While in the midst of his discourse, showing that he had made no mistake in classing the Universalists with the enemies of the Cross, Major Robert Morrison, of Enfield, arose in the audience, and with a loud voice charged the Doctor with uttering a lie. He was a large, noble-looking man, of considerable influence in his town, and of more than ordinary intellectual power, and delighted in religious controversy. Dr. Fisk was not the man to be charged with a lie, without defense. The charge aroused the lion. "I will see if it is a lie!" he exclaimed, and if Universalism, as then preached and understood, was not completely destroyed in the mind of that vast audience, we can hardly conceive how anything of the kind could be done. The effort was masterly, overwhelming, moving the audience as the tempest moves the forest. Nothing further was heard from his bold antagonist. We heard

Dr. Fisk preach often, both ordinary and extraordinary occasions, and what sermons he preached! — such as seldom ever fell from any other human lips — but on this occasion he seemed unusually inspired, and we doubt if any of the thousands who heard him ever heard his equal for eloquence, ability and power.

Another event of this meeting was a mob, of some fifty persons, who seemed resolved to break up the meeting. The Rev. Daniel Kilbourn, who was the Presiding Elder, rallied the preachers and others, withheld the mob, and overpowered it, and no serious harm was done.

Soon after the camp-meeting, a quarterly meeting was held in Somers, attended with extraordinary results. It was held in a large barn, owned by Mr. Billings. The congregation was large, filling every part of the building. Bro. Sutherland preached in the morning and the Presiding Elder in the afternoon. Multitudes were awakened and cried out, as on the day of Pentecost, "What shall we do to be saved?" Large numbers presented themselves for prayers, and several were enabled to rejoice in a sense of pardon. At this meeting the revival commenced in great power, and spread in all directions. The whole region was in a flame of revival. Meetings were held in almost every school district. Several new societies were raised up, and others greatly strengthened. We might name those at Somers, Hazzardville, Thompsonville, Windsorville, Wapping, and Warehouse Point.

In a school district near the latter place, where nearly all of the people attended the Congregational Church, the work was very powerful. The pastor of that church, Rev. Shubel Bartlett, a most devout, excellent minister, and who honestly felt that the Methodists were intruders in his parish, preached in the school-house, and at the close of the service, advised all the people to thoughtfully retire. This they could not do, but they must have a season of singing and prayer, as was their custom after sermons by Methodist ministers. The season of worship which followed will never be forgotten by those present. A class was organized here of about thirty members, and the writer of this sketch was one of the number. Probably between two and three hundred professed religion on the circuit, many of whom united with the M. E. Church, and some continue to this day, and are among the leading members of the Church. Some have finished their course, and have gone to the rest of heaven.

Of all the revivals we have ever witnessed, we have never known one more genuine or powerful. It swept everything that was wrong before it. False doctrines and systems fled at its approach, and the stoutest and most stubborn hearts bowed in humble submission to the Lord. It was the Lord's work, and its blessed results are largely witnessed on earth-to-day, and have made heaven jubilant with multitudes of redeemed spirits now before the throne.

LETTER FROM NORTHWESTERN VERMONT.

Your correspondent guards the northwestern frontier of the Vermont Conference, and finds his post of duty a highly honorable and pleasant one. If we have not the luxuries and splendor of the cities, we have not their alarms of fires, and mobs, and riots; and to be relieved of these simply, will compensate for many an advantage. I have just been thinking of the hot pavements, the dusty air, the surging multitudes, of our over-crowded cities. I see in them much to admire; I realize the importance of these great centres of power — that without them our national strength would fail, and our civilization go into decay; but, to me, they are more like the furnace and the engine. It is more desirable to be at a distance from the coal with its blackness of dust, its burning heat, the hissing steam, and danger of explosion. But if there is no superior merit aside from the choice that leads some to dwell in cities, and others in the country, none of us have cause for pride of position, or abasement in the presence of those who are in need of us, and we just as much in need of them.

I intended to write somewhat of this beautiful peninsula. Its base is the United States and Canada line, and it extends southward into Lake Champlain about fourteen miles, terminating in a point, just a little east of Isle La Motte. This peninsula forms the township of Arburgh. It is of varying width, from seven miles downward, until we come to the extreme point on the south. Some of the lake scenery is of surpassing beauty. We have beautiful bays, winding shore lines, with sandy or pebbly beaches, and also high bluffs and rocky cliffs.

We can hardly say our lake is the ocean in miniature, for it is more, both in the calm and the storm. In calm, it has no tides, and in the storm it sometimes approaches quite near the roar and rage of the mighty ocean itself. In one thing I am quite sure it surpasses anything seen on the Atlantic coast, and that is, the glory of its sunsets. I saw a paragraph passing the rounds of the papers, remarking upon the prayer of a certain brother, in behalf of an aged friend, in which occurred the petition, as near as I can recollect, "that his declining life might be as glorious as sunset on Lake Champlain." I do not know the author of that petition, but I wish to ascribe to him the honor of originating a metaphor of striking brilliancy. For, most assuredly, the sunsets beyond the silver lake are often surpassingly glorious.

A surf meeting was held on the shore at sunset, and Mrs. Wittenmyer responded in the evening. Tuesday night Hon. Herman Price of Iowa spoke at some length. Wednesday Mrs. Lathrop again preached, her earnest call to belief in Christ being followed by a deeply interesting "inquiry meeting." Mrs. Mary C. Johnson, president of the Brooklyn W. C. T. Union, and recording secretary of the National Union, spoke, and on Friday night there was a solemn union communion

I have never seen, from any point in New England, such dazzling combinations of light and shade. Burnished silver and gold, and royal purple, are terms which convey the feeblest conception of the reality. If a painter could put on canvas a tithe of a true copy, his fame would be immortal; and he who could realize all that is contained in the conception of the prayer would go heavenward in surroundings more glorious than the fiery chariot of the prophet Elijah.

My letter has grown so rapid, that I reserve several topics for some other time.

N. W. WILDER.

A LETTER OF EXPLANATION.

MR. EDITOR: Justice to myself and my friends seem to me to demand an explanation as to my removal from the chaplaincy of our State prison. My Conference, at its late session, after learning that for nearly five years I had not failed to meet a single religious service, and that during the last year I had held three hundred and twenty-seven services, besides numerous other duties as librarian and instructor, by a unanimous vote gave it as their opinion that I was fully competent to discharge all the duties of that office. Rev. Dr. Adams further assured the Conference that my services were highly satisfactory to the warden and all connected with the prison. This, together with your kind editorial note, was published extensively in both secular and religious papers.

CONSECRATION MEETING,

led by different ladies, was held, from nine o'clock till twelve, at which earnest prayers for the self-emptiness and the filling of the Spirit went up from earnest hearts, and multitudes bore testimony to the power of the blood of Christ to cleanse from all sin and to energize cleansed hearts to work in His service. These morning meetings were led by Mrs. Wittenmyer, Mrs. Dr. Newman of Washington, Mrs. Dr. Reilly of Baltimore, Mrs. Mary Lathrop of Michigan, Amanda Smith and others. At the same hour young people's meetings were held, led by Miss Hamilton of Boston, Miss Ludlow of Brooklyn, Mrs. Gifford of Worcester, the writer, and others. Many conversions are here said to have occurred. A children's meeting was held in the Chapel of the James Memorial Chapel every day at two o'clock, several of the ladies already named, with Mrs. S. K. Bolton of Cleveland, Mrs. Noble of Newark, N. J., Miss Greenwood, and others, taking part.

Every afternoon, from half past three till five, reports from States and local organizations were given from the stand by different speakers. These were not formal addresses, but simple talks — some of them rather long — from workers who told how the Lord had led them out into this temperance work, and what success they had found there. Mrs. Thompson of Hillsboro', Ohio, the first "crusader," interested every one intensely as she told in earnest, womanly words of the commencement of the great spiritual baptism which has culminated in the organization of multitudes of Woman's Christian Union in twenty-three States, and across the water in England, Scotland, Australia, and Japan. At these afternoon meetings, also, Mrs. Gifford of Worcester told of the gradual rise, progress, and present condition of the woman's temperance work in Massachusetts, describing particularly the Young Ladies' Union which has recently been formed. Mrs. Allen Bush, of Syracuse, also spoke at some length concerning juvenile temperance work, and presented a plan for introducing the subject into Sunday-schools, without disorganizing their present arrangements. A resolution was then submitted, and passed by a unanimous vote, requesting the International Sunday-school committee henceforth to prepare a quarterly lesson on total abstinence.

THE CHILDREN'S MEETINGS,

held at one o'clock, and addressed by

Mrs. Dr. Newman, Mrs. Dr. Reilly, Miss Hamilton, Miss Greenwood, and others, were well attended, though as

the rest of heaven.

"If you would keep a book, and every day put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you, just as you allow a fly to settle on you and plague you; and you lose your temper (or rather get it); for when men are surcharged with temper they are said to have lost it); and you justify yourselves for being thrown off your balance by causes which you do not trace out. But if you would see what was that threw you off your balance before breakfast, and put it down in a little book, and follow it out, and ascertain what becomes of it, you would see what a fool you were in the matter."

"The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress, and outcome of a few of our troubles, it would make us as ashamed of the fuss we make over them, that we should be glad to drop such things and bury them at once in eternal forgetfulness.

Life is too short to be worn out in petty worries, frettings, hatreds, and vexations. Let us banish all these, and on whatsoever things are good, and lovely, and gentle, and of good report. — Selected.

TRANSIENT TROUBLES.

MOST of us have had troubles all our lives, and each day has brought all the evil that we wished to endure. But if we were asked to recount the sorrows of our lives, how many could we remember? How many that are six months old should we think worthy to be remembered or mentioned? Today's troubles look large, but week hence they will be forgotten and buried out of sight. Says one writer:

"If you would keep a book, and every day put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you, just as you allow a fly to settle on you and plague you; and you lose your temper (or rather get it); for when men are surcharged with temper they are said to have lost it); and you justify yourselves for being thrown off your balance by causes which you do not trace out. But if you would see what was that threw you off your balance before breakfast, and put it down in a little book, and follow it out, and ascertain what becomes of it, you would see what a fool you were in the matter."

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A GLIMPSE AT THE OLD BAY STATE.

GOING over this route, they will pass

through a teeming and busy population

attentively pursuing diversified employments, and on the whole as prosperous a people as are anywhere to be found, in the same space, on the globe. The inhabitants of the region may seem a little hard and cold, but at the bottom they are sound, and if our friends engage them in conversation they will find them fertile of ideas and full of enterprise, not lacking in kind feelings, and given to a discreet hospitality. The scenery of the route will be full of variety, and oftentimes enchanting in its beauty. Especially in Berkshire country, at the western limit, will their eyes be feasted with glorious views of hill and dale. It is a region wherein the labor of generations of men has rounded the rough edges of nature, and made the valleys to bloom with richness. Our travelers will find the roads good and admirably kept, the inns clean and well provided, the citizens reserved, but open to friendly approach, and among them a general appearance of self-satisfaction interesting to contemplate.

OH, yes, three delightful and improving weeks may be spent in Massachusetts, a commonwealth which for the enterprise, sobriety, and prosperity of its inhabitants scarcely has its equal among the nations of the whole earth.

Our Book Table.

The Congregational Publishing Society,

Mr. George P. Smith, agent, send out new

editions of two valuable works first issued

from the press of the late firm of Gould & Lincoln.

The first is, **WOMAN AND HER**

SAVIOUR IN PERIL, a returned mission-

ary, with illustrations, and a map of the

Neotropical Country. 12mo, 323 pp.,

\$1.50; and, in paper covers, Mrs. Oliphant's

The Christian World.

CHRISTIANITY versus MOHAMMEDANISM.

(From our Mission Rooms.)

We have been having a series of meetings here at Moradabad that have been full of interest. As soon as I got round my district, and got a little leisure, we started some extra meetings among the Chunar inquirers. We held these in the open air after 8 o'clock each evening, for about three weeks. Only one man, a leader, came out fully in favor of Christianity, yet we made a tremendous stir, and fruit will follow. The city was full of *panchayats* (meetings for counsel) for two weeks, with the purpose of heading off every movement towards Christianity. This leading man who was converted is now preaching Christ, living as he was and where he was, though *zamindar* (land owner) and *panchayat* have brought all their forces to bear to turn him out of the house and ward. This work will go on continuously and increasingly.

After this effort in this ward, we sent out invitations all through the city to a series of services in the "Bell-house"—our city church. We circulated twenty-five hundred of these letters of invitation, having the letter on one side and passages of Scripture on the reverse. All the native preachers in the Zila district were in here, and we had preaching in the bazaar at three points just before service time. All the Christians attended the service, and we had the organ and good singing led by Mrs. McGraw and Mrs. Parker's girls, as usual. Our church was well filled each evening, but we created no image of us, but rather that the name of His

name and its Unitarianism and the gloriousness of our cause under the truth and equality of all.

EDUCATIONAL.

North Carolina has established a colored normal school.

The school committee of Boston have so amended the rules that in future, in schools of one hundred or more, but less than two hundred, the principal shall be an usher. In schools of less than one hundred the principal shall rank as first assistant.

Ladies are to be admitted to the classes of New York University next year, but on these conditions: They must pay for instruction (the young men have tuition free), and recite after the young men have finished for the day.

Two hundred and fifty-one applications have been made for admission to the freshman class of Harvard, and one hundred and ninety-two candidates attended the preliminary examinations.

Williams College degrees, July 31: LL.D., Benjamin Robbins Sheldon, Judge of the Illinois Supreme Court; D. D., Rev. Edward Payson Ingersoll, of Brooklyn, N. Y., and Prof. Lowell Pratt, of the College. Ph. D., Prof. Franklin Carter, of Yale College, and Thomas Hunter, President of the New York City Normal School. A. M., Rev. E. P. Roe, of Cornwall, N. Y.

Prof. Sanborn Tenney died on the 9th ult., near Buchanan, Ohio. He was born at Stoddard, N. H., in 1827, and graduated at Amherst College in 1853.

He was Professor of Natural History in Vassar College until 1868, when he was appointed to the same chair in Williams College. At the time of his death, by heart disease, he was on his way to Chicago, where a party of students from Williams College was expected to rendezvous for a scientific expedition to the Rocky Mountains under his directions.

Syracuse University has passed through another year without increasing its debt, and hopes during the year to come to add to its endowment. The celebrated William Schultz, Doctor of Music, for many years leader of the Mendelssohn Musical Club, has been elected Professor of Music in the College of Fine Arts. The College of Fine Arts of the Syracuse University is the only one in the country having regular courses of four years' study, rewarded on completion with appropriate degrees.

The Faculty of the Ohio Wesleyan University have effectually stopped dancing among their students. Arrangements had been made this year for dancing at some of the fraternity banquets at commencement, when the faculty, learning the fact, positively forbade it on penalty of dismissing the under-graduates and refusing to graduate the seniors who should engage in such festivities. The action proved effectual. This fruitful cause of dissipation and needless expense will henceforth be removed from the Ohio Wesleyan. The faculty of this prosperous and progressive institution are determined to maintain a high standard of morals as well as a high grade of scholarship. Dissipation and revelling injure both, therefore the authorities are wisely looking well at this important matter. If they have occasion to dismiss one unworthy student for such a course, men of better quality will take his place.

About three hundred are already received to membership in five Churches at Seneca Falls, N. Y. (about fifty to the Congregational), as the immediate result of the work there in connection with the labors of Rev. E. P. Hammond last winter.

The Wesleyan Church in France has held its 24th annual conference in Paris, Pastor Horat presiding. Seventeen ordained ministers were present. Three were admitted on trial. The stationing committee asked and received permission to station some of the brethren beyond the third year. The pastors last year each relinquished \$50 of his \$500 salary.

"must accept and obey all, or be lost in the hell of hells."

The Mohammedans of India are at present fully awake to this difficulty, and hence all their forces are turned against our Scriptures, to prove that the real Scriptures do not now exist, or if these are the remains of what God gave, they are only the ruins of that grand structure of truth which God erected. On this line the fight now goes on. We shall invite our Moslem friends to lecture again, with opportunity to object, and this will continue. Many suppose that discussion is to be regretted, but it is the desire to object that leads them to come to the lecture, and we believe that it is to be a hand-to-hand fight, and the sooner we throw our whole time and strength into it the better. If the opposers will not hear the Gospel except at discussions, they give us the discussions arranged as above, so that clear presentations of truth are first made to a quiet audience. The oftener the Mohammedans present their objections, the more will they see their weak points and will constantly be driven from one thing to another. Such is our work now—village work for the simple Hindus where many are almost persuaded. I go to Sumbhal next week for more of this in a week of extra meetings—bazar work, Church work, discussions, lectures, schools, etc. Everything and anything to reach and shake this people so as to get them out of their old ruts. All of the larger boys of our High School attended all the lectures and stood by us as though belonging to our side. Mansell and Wheeler were here with us, and gave each a lecture. Hagg gave one, Scott three, and I three.

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TEMPERANCE.

THE PITTSBURGH RIOT AND THE SALOONS.

BY MRS. M. M. BROWN, M. L. A.

Salus populi suprema lex. This old proverb from the Roman has been verified in the efforts to suppress riot in the city of Pittsburgh. For two days the strikers, being thoroughly organized, held their improvised outworks against the railroad company's freight operations, with the most persistent coolness and quiet. The city authorities, the Duquesne Greys and West Philadelphia militia were alike frustrated in their efforts to disperse the men, or dislodge their purpose. The offending element received all with cordial welcome, mingled with the soldiers, talking freely as friend with friend, handled their guns familiarly, and were confident the Greys would "not shoot a workingman." Surely not, for the strikers and militia were next-door neighbors.

Into this singular dilemma the Philadelphia militia were called, in the belief that a strange soldiery would readily intimidate the strikers. The result was unexpected of all. The previous two days of excitement with numerous open saloons had fired the populace. An intoxicated rabble of hangers-on had gathered about the strikers and mingled now in the crowd—an ungovernable mass of excited people. Nor were the soldiers all sober. Liquor met liquor, and, as all experience attests, readily provoked open combat. An indiscriminate use of a bayonet upon a bystander called out a revenging pistol-shot, which signaled a shower of missiles from the roughs and a wild, rapid fire—firing from the soldiery upon a miscellaneous crowd. And now an era of vengeance, terror and destruction was fully inaugurated. For three days the infuriated and intoxicated mob held the city in riot, rampant beyond the control of civil and military power, while deeds of arson, rapine and blood were enacted such as the peaceful citizens had never witnessed or even imagined.

The storm and stress period had arrived. Patrol must be established. The safety council instituted at the very first, decreed that liquor establishments must be closed. It is a remarkable fact, that the mayor, who is a brewer, had anticipated the instructions of the committee from the people, in this duty, and furthermore, that the order found many of the liquor places already closed.

The Jeffersonian idea of liberty had been suddenly invested with a new translation to these liquor patriots, namely, "that the liberty of one citizen ends, where it encroaches upon that of another; and within this limit each is free to use his own in harmony with the public good." There is no essential change of the old democratic adage, but the application is entirely new to liquor men. Hitherto they have run off with this doctrine, together with their bill of rights, hiding within their ample folds all the murderous darlings and doings of their barbarous trade. But now, in the lurid light of an all-threatening conflagration, and in presence of murdered citizens and wailing families, there is a change, and the whole weight of the Jeffersonian doctrine is on the other side of the argument.

Who now questions the right of the Mayor to prohibit the liquor traffic? What prompted the rash use of the bayonet? What incited the intolerable volley of stones and bricks? What inflamed the soldiery? What "filled the blackbirds in fields was ripening, the blackbirds began to gather about it, and my farmer began to anathematize them as thieves and robbers, feeding upon what they did not sow. "Why, they come," said he, "in clouds from Naushon, and all about us." Notwithstanding, I told him I was satisfied that they did more good than harm, and that they were welcome to their share. The harvest began, and as the mowers reached the middle of the field they found the stalks of the grain very much stripped and cut up by the army worm. When the barley was down they began to march out of the field in a compact stream through the barway into the next one, and here he saw clearly what the blackbirds were after. These birds pounced upon them and devoured them by thousands, very materially lessening their numbers. The worms were so numerous that they could not destroy them all, but they materially lessened them and their power of mischief. All honor, then, to the blackbirds, which are usually counted mischievous, and are destroyed by farmers like vermin.

These army worms returned after an interval of eight or ten years. —Boston Advertiser.

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Who now questions the right of the Mayor to prohibit the liquor traffic? What prompted the rash use of the bayonet? What incited the intolerable volley of stones and bricks? What inflamed the soldiery? What "filled the blackbirds in fields was ripening, the blackbirds began to gather about it, and my farmer began to anathematize them as thieves and robbers, feeding upon what they did not sow. "Why, they come," said he, "in clouds from Naushon, and all about us." Notwithstanding, I told him I was satisfied that they did more good than harm, and that they were welcome to their share. The harvest began, and as the mowers reached the middle of the field they found the stalks of the grain very much stripped and cut up by the army worm. When the barley was down they began to march out of the field in a compact stream through the barway into the next one, and here he saw clearly what the blackbirds were after. These birds pounced upon them and devoured them by thousands, very materially lessening their numbers. The worms were so numerous that they could not destroy them all, but they materially lessened them and their power of mischief. All honor, then, to the blackbirds, which are usually counted mischievous, and are destroyed by farmers like vermin.

These army worms returned after an interval of eight or ten years. —Boston Advertiser.

Syracuse University has passed through another year without increasing its debt, and hopes during the year to come to add to its endowment. The celebrated William Schultz, Doctor of Music, for many years leader of the Mendelssohn Musical Club, has been elected Professor of Music in the College of Fine Arts. The College of Fine Arts of the Syracuse University is the only one in the country having regular courses of four years' study, rewarded on completion with appropriate degrees.

The Faculty of the Ohio Wesleyan University have effectually stopped dancing among their students. Arrangements had been made this year for dancing at some of the fraternity banquets at commencement, when the faculty, learning the fact, positively forbade it on penalty of dismissing the under-graduates and refusing to graduate the seniors who should engage in such festivities. The action proved effectual. This fruitful cause of dissipation and needless expense will henceforth be removed from the Ohio Wesleyan. The faculty of this prosperous and progressive institution are determined to maintain a high standard of morals as well as a high grade of scholarship. Dissipation and revelling injure both, therefore the authorities are wisely looking well at this important matter. If they have occasion to dismiss one unworthy student for such a course, men of better quality will take his place.

About three hundred are already received to membership in five Churches at Seneca Falls, N. Y. (about fifty to the Congregational), as the immediate result of the work there in connection with the labors of Rev. E. P. Hammond last winter.

The Wesleyan Church in France has held its 24th annual conference in Paris, Pastor Horat presiding. Seventeen ordained ministers were present. Three were admitted on trial. The stationing committee asked and received permission to station some of the brethren beyond the third year. The pastors last year each relinquished \$50 of his \$500 salary.

TEMPERANCE.

THE PITTSBURGH RIOT AND THE SALOONS.

BY MRS. M. M. BROWN, M. L. A.

Salus populi suprema lex. This old proverb from the Roman has been verified in the efforts to suppress riot in the city of Pittsburgh. For two days the strikers, being thoroughly organized, held their improvised outworks against the railroad company's freight operations, with the most persistent coolness and quiet. The city authorities, the Duquesne Greys and West Philadelphia militia were alike frustrated in their efforts to disperse the men, or dislodge their purpose. The offending element received all with cordial welcome, mingled with the soldiers, talking freely as friend with friend, handled their guns familiarly, and were confident the Greys would "not shoot a workingman." Surely not, for the strikers and militia were next-door neighbors.

Into this singular dilemma the Philadelphia militia were called, in the belief that a strange soldiery would readily intimidate the strikers. The result was unexpected of all. The previous two days of excitement with numerous open saloons had fired the populace. An intoxicated rabble of hangers-on had gathered about the strikers and mingled now in the crowd—an ungovernable mass of excited people. Nor were the soldiers all sober. Liquor met liquor, and, as all experience attests, readily provoked open combat. An indiscriminate use of a bayonet upon a bystander called out a revenging pistol-shot, which signaled a shower of missiles from the roughs and a wild, rapid fire—firing from the soldiery upon a miscellaneous crowd. And now an era of vengeance, terror and destruction was fully inaugurated. For three days the infuriated and intoxicated mob held the city in riot, rampant beyond the control of civil and military power, while deeds of arson, rapine and blood were enacted such as the peaceful citizens had never witnessed or even imagined.

The storm and stress period had arrived. Patrol must be established. The safety council instituted at the very first, decreed that liquor establishments must be closed. It is a remarkable fact, that the mayor, who is a brewer, had anticipated the instructions of the committee from the people, in this duty, and furthermore, that the order found many of the liquor places already closed.

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ZION'S HERALD.

THURSDAY, AUGUST 9, 1877.

We fear objective piety, at least, like laws in hours of strife, sleeps, during the summer vacation. If men cannot afford the luxury of a country trip, they can lounge in their homes on the Sabbath, while the pastor, or his supply, swelters over his sermon before a handful of not over-interested hearers. Many who have the good fortune to obtain a few days of recreation in the country, eschew with noticeable success all social and public religious services in the vicinities of their temporary homes. My brethren, these things ought not so to be. God's sanctuary should never be esteemed a burden, or His service a painful yoke to bear. "Come unto Me," the Master said, "and I will give you rest." It is well, during the heated term, to limit our public religious services, but we shall lose physically and spiritually if we neglect the public worship of God's day, or the social services of His saints. What a blessing he sometimes been left behind, in country places, by the faithful words and devoted lives of visiting disciples! What an inspiration to a wearied pastor and discouraged people have their gifts and graces and contributions proved, and what a personal blessing has been brought away by them! It is better to give than to receive; and whatsoever we do, whether we eat or drink, let us do all to the glory of God.

It matters little, so far as the moral effect is concerned, how small an amount of the sum donated by Mr. Vanderbilt, of the New York Central, reaches the individual employé upon the great railroad line. The spirit of the gift, the generous words with which it was presented, the many assurance that with the revival of business and the prosperity of the road the compensation of the men connected with it should be increased, will serve to call out corresponding sentiments on the part of the twelve thousand laboring men immediately interested. Men are willing to suffer and sacrifice, for a time, if they understand and appreciate the occasion for it, and there is confidence in the substantial justice of those whom they serve. It does not detract from the gift that the amount is a cheap compromise for a general increase of wages, for this is not the hour for such an advance; while it does enhance the gift, that from the controlling ownership of the stock by Mr. Vanderbilt, it assumes the form of a personal donation. However wealthy men may become, it requires some moral nerve to draw a check, voluntarily, of an hundred thousand dollars for charitable distribution. But nothing could be more politic in the long run. It is one of the best investments that President Vanderbilt has yet made. It draws his working men into sympathy with his interests. In the inspiration to labor, to economy, to diligence, and in the defense against expensive interruptions by strikes, no portion of the great railroad stockholder's property will pay so large or so grateful a dividend.

The railroad strike issued in Chicago in a communistic riot, and in the mining districts of Pennsylvania in a frightful outbreak against the public peace and order. The accounts of the gathering of masses of from two to five thousand enraged, lawless, drunken men, their attacks upon private and corporation property, their resistance of civil and military authority, are painful enough to read, as reported in the public prints. With a Governor of no inconsiderable military experience and reputation, supported by a small Federal army under good officers and discipline, this unfeared rable, with some loss of life, will soon be subdued; and after some delay, and great destruction of property in which the whole community shares, and for which it suffers all the more acutely in these times of business depression, the mines will be in full blast again. But after this is accomplished, there will still be, in these mining regions, living in miserable quarters, ignorant, wretched and without ambition, dissipated, improvident and brutal in taste and character, perpetuating their class in their equally miserable families, tens of thousands of men, ready at any hour as heretofore to break forth into riot and violence against law and society. Now, this is both the disgrace of our civilization and of the Christianity of the nineteenth century. To penetrate this moral darkness and to develop these immortal possibilities, is infinitely more important to secure a new line of railroad to the Pacific and to develop millions of unimproved acres of wild territory. When will the moral force of a Christian community express itself in such a direction as this? When will our Social Science associations consider such practical and terrible, as well as imminent, problems as these? What public sanitary question has half its importance? or what matter of sewerage in cities can compare with it? It is not enough to shoot down, as our peaceful conferees of the Methodist rather seems to

advise, these miserable wretches. It is poor use to make of any man, to blow them into eternity with gunpowder. Must we stand helpless before such a problem, and throw up our hands in despair, with a force at our disposal which is "the power of God unto salvation?" Where is the Protestant Peter the Hermit to preach this crusade for the rescue of these abandoned masses of men?

We say Protestant, for it is a painful and significant fact that most of these men are claimed to be Romanists, and the Catholic priest was called to attend the last hours of the murderous Mollie Maguire who were hung.

We cannot doubt that it was the design of Him who founded the Church, to gather all true believers into it. The religious instincts of every truly converted man will guide him towards the Church. He will long for spiritual fellowship. Born from above, born into the household of God, he will desire a more full acquaintance with its visible members. The parties will exhibit an affinity for each other, will mingle in affection and sympathy as drop with drop in the ocean. The genuine disciple will realize his need of fraternal aid. He was not made to stand alone; he is part of a great social net-work, one of a myriad units made mutually interdependent. In an evil world like this, with the satanic forces in array against him, no sane man will think of standing single-handed in the conflict. As the fight waxed, shoulder must press shoulder through the ranks. The man who fights this battle alone, throws his life away. Union with the religious host is a simple way of multiplying himself a thousand-fold. The cause demands the union of all believers in visible efforts to destroy Satan's kingdom. Union is strength. The world is not to be conquered by a series of forays, or by a few sharp-shooters. We are to lay siege to the strongholds of the enemy. The whole army is to be engaged; they are to march in solid phalanx. The oneness of the disciples will prove the means of victory over the world. "United we stand; divided we fall."

Names are often assumed as expressive of what parties wish to be, or wish the public to think them to be, rather than of what they are. The deficiency in the quality or qualities indicated by the name often causes it to sound ridiculous, the pretense being so much larger than the reality. A friend called his son's name Solomon, in admiration of the great qualities of the Jewish monarch, and in the hope that he might imitate his excellencies; but his moderate intellect and groveling tastes, so unlike those of his namesake, rendered his high-sounding name laughable.

A name exerts large influence, parties and sects often exhibit great shrewdness in the selection of those held in repute by the public. The political party which takes the name of Democracy assumes a certain advantage among a people who hold that style of government in honor. The name may indicate what the members of the organization wish it to be regarded, rather than what they think it always is. Thus, also, certain persons delight to call themselves Liberal Christians, in view of what they wish to be esteemed by a people with whom liberality is popular, rather than in view of any generous breadth of charity they may actually possess. For, notoriously, some of these liberal Christians are the most narrow, bigoted and conceited people to be found. Narrowness is here curiously and ludicrously set off by their airs of superior intelligence and culture, while enclosed in their little rationalistic circle. They are often over-intelligent on religious ideas and movements outside of it. The name, in such cases, becomes a complete travesty, and the people who bear it laughing-stocks.

The Christian religion is the life of God in the soul, the re-entrance of the divine into the human, the establishment of permanent communion of redeemed man with the ever blessed God. Forms and creeds have but little value as outward expressions of this interior life; but, without this pre-existing spiritual state, they are valueless and often misleading. They may keep our attention on the outward when it should be fixed on the inward; they may afford us the shadow when we should feed on the living kernel; they may mislead us with the shadow when we are allowed to grasp the glorious substance. Some Churches, like some individuals, keep ever at work on the outside of the temple, without ever allowing them to witness the displays of the divine glory within. Rome discredited the Mystics because they sought to withdraw the veil, and to attract the attention of worshippers from the staging of ecclesiastical order about the Lord's House to the revelations to be made in the Holy of Holies. The essence of religion interested the one; the form, the material husk, the other. In this sense we often meet with Romeward tendencies in the Protestant Church. Men live in the envelope without reaching the heart; they contend about ecclesiastical order without once thinking that the germ of the Gospel lies entirely beyond these facts. You may have the best Church government and the most admirable body of doctrine, and yet be devoid of the marks of genuine Christianity, which are, in essence, a consciousness of God, the indwelling of the Spirit, the well of water in the soul springing up into everlasting life.

If you would have people attend your prayer-meetings, make them lively and spiritual. Begin at the moment, and without any formality. Pray and speak short. If you have any long-met people, be sure to keep them in their seats; once on their feet they will kill the meeting before they can get off. Sing frequently, a verse or two at a time. Use lively music. Singing lends animation and gives a spiritual tone to a prayer-meeting. Let your prayers and exhortations be on an experimental line. In a prayer-meeting you don't want to go back to the flood, nor to give any learned expostions on the state of the people in Jerusalem

or Babylon. Talk to the present, and when you get through, stop. Devotion don't admit of protraction. Many a meeting has ended out by its everlastingness. Earnest, sharp, short—is the rule.

A REMEDY ACCESSIBLE TO ALL.

It is quite evident that one expectation which has been harbored by many for the last three or four years, must be given up; and the sooner it is given up the better for all who are placing any dependence upon it. The hope has been encouraged that there would be a sudden and great revival in business. It has been supposed that the long depression has rendered such a condition not only probable but necessary. Men have tried to believe that the supply of necessary manufactures has fallen below the legitimate demand, and that very soon a wide and vigorous call for them would be awakened. Some have attributed the general stagnation to an unwise administration of finances on the part of the government, and have looked to a change in this policy as an occasion for a marked revival in business. The opening of the great Russo-Turkish war, it was thought by many, would have an immediate and marked effect upon the prosperity of this country. Not a few, in the confident expectation of such a possibility, rushed into speculative purchases of such of our productions as seemed liable to be in large demand, and already not a few of these bold operators have fallen victims to their own sanguine calculations, and have involved many others in the ruin which they have brought upon themselves.

The unwelcome truth is being gradually accepted, that the known markets of the civilized world are well supplied, and that at present, at least, the opportunities for speculative fortunes are very limited, while the perils of such daring ventures are greatly enhanced. England and Germany are not only no better off than ourselves in these particulars, but in many respects worse. The workmen who, becoming disgusted with the cutting down of their pay in our mills, have returned to their homes in the old country, find, doubtless, much to their astonishment, a very different condition of things from what they expected. Indeed, so successful have our manufacturers been in competing in English markets with their own manufacturers, in certain commodities, that an intelligent merchant, just returned from Manchester, assures us that several large establishments in that city have actually come to the discussion of the expediency of taking down their machinery and setting it up in this country, finding themselves driven out of their own markets by the better and cheaper goods sent out from the United States.

Machinery has been so multiplied and improved that it not only more than keeps up with the legitimate demand for the staple manufactures, but it also decreases the amount of manual labor required, and thus tends, by competition, to secure the reduction of wages also. All classes are thus affected—the capitalist, the tradesman and the workman. And there is no probability of any early or very marked change in the present condition of things. The legitimate and readily-accounted-for subsidence of sales has been rendered more calamitous by the unhealthy efforts of those put forth to create business not based upon solid foundations. Men are reluctant to yield to the inevitable logic of the hour. They seek to force new and old lines of trade; they attempt to excite the demand; they presume upon an early and favorable change in the aspect of affairs; they borrow of the future, mortgaging the present; and it is only a question of a limited time before they find their credit exhausted, and their creditors also, as well as themselves. Instead of the distrust which usually follows a panic in the world of trade wearing away, as in former eras of this character, it has grown in intensity, and is now a pale upon almost all forms of industry. The Atonement is available to the repentant sinner only on the condition that he has "faith in His blood"—in His vicarious suffering. Here is the whole theory of the Atonement—it's theory as stated by Grotius, who, though no divine but one of the greatest of philosophers and jurisconsults, was one of the profoundest of theologians.

But it is with the consolation of the passage that we would deal in this editorial. It is "very full of comfort," for it meets the penitent sinner at the most critical, the most exigent, point of his inquiry after salvation. It meets him just where every other resource fails.

Does he attempt to save himself by the reformation of his life and by moral self-culture? Of course he must fail in this weak and miserable work, however far he has gone in the direction of this.

He must be just in justifying his sin, if he would not subvert His own government. This He can be, by the vicarious suffering of Christ; and the Atonement is available to the repentant sinner only on the condition that he has "faith in His blood"—in His vicarious suffering. Here is the whole theory of the Atonement—it's theory as stated by Grotius, who, though no divine but one of the greatest of philosophers and jurisconsults, was one of the profoundest of theologians.

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THE SUNDAY SCHOOL.

Third Quarter.

Sunday, August 10.

Lesson VIII. Acts xvii, 1-14.

By REV. W. E. HUNTINGTON.

THE GOSPEL EARNESTLY STUDIED.

Dr. John Hall of New York said to the theological students of Yale College, "Lately I saw the statement in one of the religious newspapers, that a minister was kept so long writing sermons that he had no time to study his Bible!" One of the profoundest lessons taught the American clergy by our great American evangelist is, that the Bible is the source of pulpit power. Scientific theology may well be left to trained, intellectual athletes. "Preachers are heralds rather than logicians." And it is the heralding of the grand truths of Revelation that win men to the Redeemer. No less true is it, that the Bible is the source of the Christian's power. It must be studied to be known. Not merely to memorize it *verbatim*, but to dwell upon its truth so meditatively, with such sympathetic attention, that its deepest spiritual meaning shall melt into the hidden recesses of the soul — this is the Christian's duty. The great preacher above quoted says again: "Read the Bible for your own devotional purposes so much, enter into the spirit of it so deeply, that you shall have it literally by heart." Men of taste, in thorough appreciation of Horace, Cicero, Shakespeare, Tennyson, Longfellow, can quote them accurately and at length. But what are these great masters to any man, in comparison with that which the Bible is to all?"

The Farm and Garden.

HINTS ABOUT WORK.

(Called from the Am. Agriculturist for August.)

Preparations for Sowing Wheat

should be made at once. There was formerly more difference of opinion as to the time of sowing wheat than there is now. The majority of farmers favor early sowing, and if the seed is well in the ground late in August, the chances are more favorable than if it is sown later. Where wheat follows oats, the oat stubble should be ploughed immediately after the crop is taken from the field. If the weather is dry, the greater will be the necessity for repeated ploughing and rolling, to prevent the soil from baking.

Rye. — A very general opinion is held in some places, that wheat can no longer be grown; that the climate has changed, or something else has occurred that makes it hopeless, and that rye needs to be sown in place of it. Nothing could be more erroneous. If the ground is well fitted, the seed well selected, and sown in a proper manner, wheat can be grown as easily as ever.

We have seen so many examples of this, in different places, that we advise every farmer who has this mistaken opinion, to try at least an acre or two in the manner proposed, in place of rye, which is a much less valuable grain than wheat. When rye is sown, it is worth while to put it in as much as wheat as wheat; but it is time enough to sow it next month.

The Potato Beetle. — It is a short-sighted business to leave the last broods to breed and increase, because the potatoes are past harm. This is *seeding for a crop next year*, which will perpetuate the vermin and make work for another season. If the late arrivals are destroyed, there will be very few another year. If a thorough work were made of this pest for one season by every one who grows potatoes, it may be done.

GEORGE NEWHALL died in Hempstead, Long Island, June 29, aged 74 years.

Fall-Fallowing. — As a means of preparing land for spring crops, there is none better than what is known as fall-fallowing. Our dryer season makes this as effective in clearing the soil, as the English farmer's summer-fallow.

Two ploughings may be given, if necessary, before the winter, and a final deep ploughing for the last, will leave the soil in fine condition in spring, for root crops or corn. If any fall-fallowing is to be done, it should be begun at once.

Milch Cows will need some fresh fodder as soon as the pastures have become dry and hard. Those who have provided some fodder crop, will keep up the supply of milk; those who have not, will now regret their neglect.

Songs in the Night He Giveth. — Lynn, Mass. DANIEL STEELE.

At a meeting of the quarterly conference of St. Paul's Church, Lynn, held on the morning of June 23, these resolutions were presented and adopted on the death of Brother Newhall: —

Whereas, it has pleased our Heavenly Father to remove from our midst by death our highly esteemed brother, GEORGE NEWHALL, a worthy and competent member of St. Paul's Church; therefore, —

Resolved. That by his death we are admonished that life is uncertain, and of the importance of the Master of "being all ready, for in an hour as we think not of the Son of Man cometh."

That while we live in submission to this dispensation of divine Providence, we deeply mourn the loss of one, who, by his talents, energy and good works, had long enjoyed the confidence and love of his brethren; and may we earnestly strive to emulate his many virtues, and Christian example and faithfulness in the cause of God.

That we then our Christian sympathies to Sister Newhall and family, and we pray that this affliction, which deprives them of husband and father, and of a beloved son, may be assuaged and removed.

That these resolutions be entered upon the records of our quarterly conference, a copy sent to the family of our deceased brother, and also published in ZION'S HERALD.

ROBERT G. STUART, Sec. and Com.

HON. JOSEPH A. SANDORF, of Hallowell, Me., died at his home, July 15, after an illness of six months, aged 63 years and 4 months.

Brother S. was born at East Readfield, where he resided till his removal to Hallowell in 1873. At the age of twenty-one he engaged in company with his elder and only brother in the tanning business, which was subsequently changed to the manufacture of oil-cloth carpeting. Their business was successfully prosecuted, affording them ample competence.

Wedges. — Gather and put in the compost heap all the weeds that have not yet seeded. Burn all that have ripe seeds. This work should not be neglected. Upon many farms the roadside, barn-yards, fences, and the sites of old grain stacks, are most prolific nurseries for weeds. These should be cleared up at once.

Meadows and Pastures will be greatly benefited by a light dressing of artificial manure. 100 pounds of nitrate of soda, with a bushel of finely ground gypsum, per acre, will work a great change for the better. Pastures should not be used until after a good shower has washed the nitrate into the soil.

Sowing Seeds may be done for late crops of bush beans, spinach, radishes, and lettuce. Those who wish to try a late crop of peas, should put in the early sorts, but in most seasons they may do so badly as to be worthless.

Sweet Corn. — As soon as the ears are taken from a row, the stalks should be cut up at once, and cured for fodder. If allowed to stand, they will grow woody and become valueless.

Strawberries. — Those who have runners rooted in small pots, may set out this month, and get a good crop next year. Runners from the bed had better be left until next month, unless one can give special care. Plants set now should have all the outer leaves removed, to prevent evaporation, leaving only the bud of undeveloped leaves in the centre; spread the roots well; water to settle the earth around the roots, drawing fine soil around the plant, and mulch with stable litter. If a very dry time follows, watering may be needed.

While the weather is cold and tempestuous, the will of events that what will, M. Henry.

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Business Notices.

INDIAN
VEGETABLE MEDICINESARE THE ONLY REMEDIES THAT WILL
CURE CHRONIC DISEASES.

DR. SPEAR may be consulted on ALL Diseases, free of charge; also by letter, enclosing a stamp.

Office, 897 Washington Street,
BOSTON, MASS.
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SARATOGA SPRINGS, N. Y.

Drs. Strong's Remedial Institute,
Open all year, is the headquarters of the Christian and literary elite, seeking health and pleasure. For full particulars send for descriptive circular.

242

There is nothing advertised in the U. S. market to-day that is half so important as a proper food for children. Mothers, if you have not tried Ridge's Food, do so at once. 278

CHLOROS AND PAINS, Colds and Chills, Chills and Fevers, all diseases of the digestive organs are cured by a few doses of SANFORD'S JAMAICA GINGER, a remedy that possesses none of the revolting features of medicines generally. 244

Colden's Llewellyn's Liquid Extract of Beef and Tongue Invigorating and Inviting by the Influence of Nature. According to Dr. Llewellyn, it is Liquid Breast, being both nourishing and strengthening. WEEKS & POTTER, Agents.

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POST-OFFICE ADDRESS.
Rev. E. H. McKenney, Sanger Centre, Mass.
Rev. Thomas Harrison, Milton, Mass.

Church Register.

HERALD CALENDAR.

Dedication at Gardner, Mass., 2 p.m., Aug. 9
National Christian Temperance Camp-meeting at Hopkinton, Aug. 7-12
Kennebunk Va'y Camp-meeting begins at Portland District Camp-meeting, at Old Orchard, Aug. 13-18
Bangor Dis. Conference, at Houlton, Aug. 14, 15
Lakeview Camp-meeting (National and District), South Framingham, Aug. 15
Wilmantic Camp-meeting, Aug. 17-24
Portland District Camp-meeting, Mar'th's Grove, Fryeburg, Me., begins Aug. 20
Maine Vt. Camp-meeting begins at Northport Camp-meeting, Aug. 20-25
Sterling Camp-meeting, Aug. 20-25
Wineapeuske Camp-meeting (Weirs), Aug. 21-28
Hartford Camp-meeting, Aug. 21-28
East Machias Camp-meeting, Aug. 21-28
Clarendon Junction Union Camp-meeting, Aug. 24-31
Hedding Camp-meeting, at Epping, Aug. 27-Sept. 1
North Castle Camp-meeting, Aug. 27-31
Ashland Camp-meeting, Aug. 28-Sept. 1
Groton, N. H., Camp-meeting, Aug. 27-Sept. 1
East Poland Camp-meeting, Aug. 27-Sept. 1
Temperance Meeting at Fryeburg, Me., Aug. 28
Chester Camp-meeting, Sept. 3-10
East Livermore Camp-meeting, Sept. 5-10
Nobleton's Camp-meeting, begins Sept. 8
N. H. State Temperance Camp-meeting, at Weirs, Sept. 4-7
Wilmantic Camp-meeting, Sept. 10-15
Boscawen Min. Assn., Seaport Bridge, Oct. 16
Proctor Dis. Min. Assn., at Centreville, Oct. 24
Norwich Min. Assn., at Central Ct., Norwich, Oct. 29-31

Wesleyan Academy, Wilbraham, opens Aug. 22
BOSTON UNIVERSITY:
College of Liberal Arts opens Sept. 18
College of Music " " 22
College of Agriculture " " 23
School of Technology, " " 23
School of Law " " 23
School of Medicine " " 23
School of Oratory " " 23
School of All Sciences " " 23

DEDICATION.—The dedication of the M. E. Church at Gardner, Mass., which was postponed, will be held on Aug. 12, at 2 p.m. Rev. A. B. Kidder will preach at 2 o'clock p.m., and Rev. J. A. Kinnier at the evening. By taking the Fitchburg express train at 8 a.m. persons from Boston can be present in the afternoon and return at 4:30 and 5 p.m.

CHARLESTON CAMP-MEETING will commence Monday, Sept. 3, and close Sept. 8. A. PRINCE.

WOMAN'S FOREIGN MISSIONARY SOCIETY.—The Quarterly Meet. of the N. E. Branch of the W. F. M. Society will be held Wednesday, Sept. 19, instead of the 12th. Mrs. H. D. DAGGETT, Rec. Sec'y.

THE PREACHERS' AD. SOCIETY OF THE MASS. CONFERENCE will meet at the cottage of J. W. Woodbury, Old Towne, Concord, Aug. 18, at 2 p.m. Mr. ATKINSON, Sec'y.

THE NORTHPORT WESLEYAN GROVE ASSOCIATION is hereby notified that the Annual Mass. Conf. of the Association will be held at Northport, Wednesday, Aug. 22, at 1 o'clock p.m. A. CHURCH, Sec'y.

Orrington, July 31.

Martings.

In Leominster, May 12, by Rev. M. Emery Wright, Chas. Tilton to Fanny L. Bates, both of Leominster, and Benjamin W. Thomas, of Natick, of Leominster, Turner, etc.

In Groveton, N. H., July 21, at the Parsonage, by Dr. J. W. Woodbury, Rev. H. Remick to Mrs. Eliza Elbridge, widow of Dr. J. W. Woodbury.

In Tremont, Me., July 24, by Rev. J. A. Wells, both of Dr. J. W. Woodbury, Rev. H. Remick to Mrs. Eliza Elbridge, widow of Dr. J. W. Woodbury.

In Tremont, Me., June 4, by Rev. W. H. Crawford, H. W. Converse to Miss Mary F. Lancaster, both of Dr. J. W. Woodbury, Rev. H. Remick to Mrs. Eliza Elbridge, widow of Dr. J. W. Woodbury.

In Tremont, Me., June 4, by Rev. W. H. Crawford, H. W. Converse to Miss Edith M. Heath, both of Dr. J. W. Woodbury, Rev. H. Remick to Mrs. Eliza Elbridge, widow of Dr. J. W. Woodbury.

In North Brookfield, Me., July 2, by Rev. D. M. True, Mr. Alfred, of North Brookfield, to Miss Mary F. Lancaster, both of Dr. J. W. Woodbury, Rev. H. Remick to Mrs. Eliza Elbridge, widow of Dr. J. W. Woodbury.

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